

BOSTON RECORDER.

PUBLISHED BY NATHANIEL WILLIS, AT NO. 14, WATER-STREET, CORNER OF DEVONSHIRE STREET, BOSTON. TERMS, \$3 a year, or \$2 50 in advance. Five copies for \$10 in advance.

Vol. XVIII.—No. 46.

WEDNESDAY NOVEMBER 13, 1833.

Whole No. 932.

Home Missions.

Massachusetts Missionary Society.

The first address of the founders of the Massachusetts Missionary Society is published in the Appendix to the last Annual Report, now just from the press. After the lapse of thirty-four years many will be gratified to see it in our columns. It will suggest profitable topics for reflection:

To all, who are desirous of the spread of the Gospel of our Lord Jesus Christ.

CHRISTIAN Brethren—Wishing that grace, mercy, and truth may be abundantly multiplied unto you, through the knowledge of our Lord and Saviour Jesus Christ, we take the liberty to announce to you, that, impelled by a deep commiseration for the unhappy state of thousands, who are perishing through lack of those precious means of salvation which we enjoy; by a recollection of our solemn vows to devote ourselves faithfully to the good of the kingdom of our dear Redeemer; and by the inimitable examples of many others, both in our own country and in Europe, who have nobly stepped forward in the cause of Zion; we, a number of ministers and people of God, in Boston,—on the 28th of October, May the 28th, in the year of our Lord 1799, for the purpose of attending to our duty in this regard, have convened to form into a Society, in order to collect and combine our efforts, for the spread of the knowledge of the glorious Gospel of Christ among the poor Heathens, and in those remote parts of our country, in which the inhabitants do not enjoy the benefit of a Christian Ministry, and Christian ordinances.

That you may be the better acquainted with the nature and object of our Society, we shall take leave to present to you a summary of its Constitution, and a list of its existing Officers and Members.

[We omit the Constitution, which remains essentially the same at the first.]

The names which have already been subscribed to this Constitution, are these:

Frederick Reynolds, Titus Theodore Barton, Daniel Hopkins, Andrew Beattie, Nathaniel Emmons, Jonathan Powers, Ezra Weld, Samuel Niles, Samuel Spring, Joseph Barker, Daniel Hardy, jun. John Crane, Isaac Tompkins, Samuel Austin, Leonard Woods, Joshua Smith, Timothy Dickinson, Elijah Parish, Jacob Norton, Jonathan Strong, Peter Sanborn, John H. Stevens, Paul Littlefield, Eli Smith, Samuel Read, Eliphalet Gillett, Jonathan Homer.

The Officers for the ensuing year, are as follows:

Rev. Nathaniel Emmons, D. D. President. Rev. Samuel Austin, Secretary. Deacon John Simpkins, Treasurer.

Reverend Messrs. David Sanford, Samuel Niles, Daniel Hopkins, John Crane, Samuel Spring, Jonathan Strong, Trustees.

We beg permission to observe to you, that the adoption of the Constitution, and the measures taken in the commencement of this Society, have been accompanied with much popular interest. Providence has been with us, and we trust that it will continue to be. We have a right to hope, that it will enjoy the divine benediction, and the greatly instrumental in diffusing the greatest of all blessings, the salvation of sinners. To God's omnipotent care and grace we commit our efforts in this cause.

To exclude all misconception and prejudice, we solemnly declare, that it is *totally foreign* from our views, to weaken the evangelical influence of any party of a similar complexion already existing, or to suffer any political interest or consideration whatever to have place in the design or operations of the Society.

Having thus offered ourselves as the Massachusetts Missionary Society to your notice, we take leave to address you on the vastly interesting subject we have in view.

By those who cordially subscribe to the divine authority of the Holy Scriptures, and candidly admit the leading doctrines which they contain, as real Christians must be supposed to do, it must be conceded, that they are the true and only state of salvation from God, under the curse of his violated law, and exposed to the eternal punishment of his government; that the glorious Gospel of Christ is the adequate and the only medium of recovering lost sinners to God and happiness; and that this Gospel must be known, received, and obeyed, in order to the security of the unbound good which it furnishes to the miserable transgressor; that the virtue and happiness of mankind are really always in proportion to the influence which the Gospel has upon them; that it is life from the dead to every believer; and that that glory of God, with which it is already invested, and which it will be when perfectly fulfilled, will essentially consist in the universal and legitimate influence of this Gospel. On these grounds evidently, the grand commission, which Christ gave to his primitive disciples, "Go ye into all the world and preach the Gospel to every creature; he who believeth and is baptized, shall be saved; but he who believeth not, shall be damned," was delivered. On these grounds the apostles of the Lord exhibited all that fidelity and zeal, in obedience to this charge, which are related in the New Testament; and on these grounds, zeal in every behalf for the spread of Christianity has an adequate motive.

With these considerations before your minds, with the perishing, and therefore very compassionate state of every impenitent sinner, with your own immense indebtedness to redeeming grace, your solemn covenant vows, your accountability, and your hopes in view, be intreated to cast the eye of attentive observation upon the condition of thousands and millions of our guilty race, in other countries and our own, particularly among the Heathen tribes, and on the frontiers of the United States, forming a vast line of new settlements, peculiarly embarrassed with respect to their religious interests, by local circumstances; and ask, whether when their danger is so great, the spiritual wants are so urgent, when there is so much misery, want, poverty, infidelity and atheism, countering the gospel, there is not reason for us to put forth every exertion, for the spread of that precious Gospel, which is the grand charter of our eternal inheritance.

Having now, dear brethren, been too long and too deeply slumbering, with respect to duty in this great affair! What shall we not be willing to do? When shall we not be willing to sacrifice? Is not the interest of Christ our interest? And have we, in this people, any thing to do but to promote it? May not that hope that our institution will meet with your warmest approbation, and that we shall have the benefit of your joint co-operation, your influence, your prayers? Will you not be united to our Society? If this be inconvenient, will you not, as the Lord has furnished you with materials, open the hand of a generous charity, and contribute to the support of this great object before us? As the state of the world is, the utility of the Society will depend much, very much, upon its pecuniary means. The Society holds itself responsible for the most faithful appropriation of all monies which may be contributed and forwarded to the Treasurer, who will give receipts, and enter such contributions in the account of the Society.

In a word, dear Brethren, we would secure your attention, your hearts, your prayers, your influence, your exertions and your pecuniary abilities, to the benevolent object we are pursuing.

That God may incline your hearts to that which is pleasing to himself, and prepare us, with all the redeemed, for his coming and kingdom, is the fervent prayer of your brethren in Christ.

In behalf of the Society, NATHANIEL EMMONS, President. Done in Boston, May 28th, 1799.

Attest. SAMUEL AUSTIN, Secretary.

BOSTON RECORDER.

To the Friends of the Boston Recorder.

The BOSTON RECORDER was established seventeen years ago, for the single purpose of promoting the cause of Evangelical Religion—it has pursued this object, by advocating, while in their infancy, the many Benevolent Institutions, which have since blessed our land and world, viz. Foreign and Home Missions, Bible, Education and Tract Societies, Sabbath Schools, Colonization, Temperance, Prison Discipline, and other kindred objects; and has recorded more accounts of Revivals of Religion, than perhaps any other paper. It has aimed to defend the essential principles and doctrines of Christianity, while it has avoided political and party strife.

Since the commencement of the RECORDER, several parties and interests have sprung up, which have strenuously endeavored to enlist this paper in support of their peculiar views, and draw it from the broad ground which it has ever occupied. Not succeeding in this object, these parties have exerted their influence, with all the zeal and strength of party organization, to substitute their several papers in place of the RECORDER, and have thus diminished its usefulness, and prevented that wide spread influence which it would have exerted in favor of truth and benevolence.

The friends of the RECORDER, knowing that those wise and good men who have the management of our Benevolent Institutions, still retain their confidence in this paper, and make it the medium of their communications to the public, have heretofore thought it unnecessary to make any general efforts for its support, and many friends of the Redeemer's kingdom have thus remained ignorant of the means in use for the extension of his cause, and of course have not come up "to the help of the Lord against the mighty," as they would have done, if properly informed on these subjects.

So important is the cause of truth and benevolence, and so urgent are the claims of our best Institutions for support and enlargement, that the Publisher of the RECORDER feels constrained to appeal to its friends to extend its circulation the coming year, as a means of promoting their advancement. People who do not read nor hear the facts and arguments which are published, respecting our great Christian efforts, cannot be expected to feel or do much respecting them. But let light and truth be generally diffused through our Churches, and there will be a proportionate increase of aid afforded.

Ministers and laymen sometimes treat agents in a very unkind and unchristian manner. An accredited agent is entitled to a civil and courteous reception. If those who are to decide the question of expediency, in regard to the presentation of a particular "object" of benevolence, to a given assembly or community deem it best not to call for a contribution or for subscriptions, it is certainly not asking too much for an agent that he be informed of the object, and his qualifications. There should be such an expression of good feeling towards his object, if it be connected with the great cause of the Redeemer, as will cheer instead of disheartening him in his progress. And in very many cases it may be found useful to give people the opportunity of hearing an agent's facts and arguments, when it is well understood, that no money is to be solicited.

On this point I think there is much that is worthy of consideration. Very many people are so afraid of being tempted to contribute of their substance, or so ashamed to be perceived in giving, that they will not even pay some respect to it, that they will stay away from a meeting, when it is known that a "contribution" will be taken up at the close." Thus it happens, that they cut themselves off from the privilege of hearing that intelligence, which would enlighten and warm their souls. I have known instances, in which it was obvious, that great good was accomplished by an agent, who addressed an assembly, which had been convened to hear statements, and not to make donations.

It should be, I think, an urgent reason, which should induce us to refuse an agent a hearing. If my agent is entitled to a civil and courteous reception, and which can as well be avoided. When a subscriber pays \$2, 50, to a travelling agent for a paper, the agent reserves the 50 cents for his fee—now this 50 cents can be saved, by each subscriber, if five will unite and forward \$10 for five copies of the RECORDER; making a saving of \$2, 50 on the five, and in the same proportion for a larger number. It is only necessary for the Minister, or Deacon, or some other influential individual in each town to start the thing, and it is done for the year—and it is manifest that a newspaper containing authentic information on the important subjects above mentioned, if perused every week in a family, must exert a salutary influence during the year.

The next volume of the RECORDER, begins on the first of January, and names should be forwarded before that time, that it may be known how many copies will be wanted.

CONDITIONS, &c.

THE price to single Subscribers is \$2 50 a year, if payment be made in advance, or within six weeks after the commencement of a year, or \$3, if payment is delayed till the end of the year.

Companies in the Country, who unite in taking five copies and paying in advance, may receive the five for \$10, where the papers are sent in one bundle, the whole business conducted by one person, and no account kept except with him; and at the same rate for a larger number.

ALL Letters and Communications should be addressed, to NATHANIEL WILLIS, 14, Water-Street, Boston.

The following Circular was sent last year to some friends of the Recorder, whose favorable attention to it is exceedingly acknowledged. They, it is hoped, will not be displeased to see it again—especially as it is now sent out in such a way as to reach many of their fellow-laborers for the first time. The considerations suggested are thought to deserve at least as much attention now as they did a year ago.

CIRCULAR, TO THE EVANGELICAL MINISTERS OF MASSACHUSETTS.

Permit me to invite your attention for a moment to a subject of some importance, as it appears to me, to the interests of religion, as well as to myself personally.

A religious newspaper, I have thought, should be regarded less as a separate and independent agency for promoting the Redeemer's kingdom, than as an instrument in the hands of clergymen, and others who are engaged in a benevolent effort—a means, by which they may promote more easily, extensively, and effectually, than would otherwise be practicable, every good work. It should be a constituent part of the influence that a clergymen uses to effect the objects of his ministry among his people, as well as a channel through which he may know his views and exert his power throughout his country and state and nation. It should be such therefore that he can confide in it as a safe visitor to the families that compose his flock—such that he can rejoice in its salutary influence among them—such that he can trust in it and rely upon it as a ready and efficient auxiliary in the promotion of his own plans, and it will enjoy the divine benediction, and the greatly instrumental in diffusing the greatest of all blessings, the salvation of sinners. To God's omnipotent care and grace we commit our efforts in this cause.

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TESTIMONIALS.

The importance of an Evangelical newspaper of high intellectual and religious character in this metropolis, as a fountain of intelligence to the Christian public, is sufficiently obvious. The Boston RECORDER, from its age, extensive patronage, and other favorable circumstances, is undoubtedly capable of being more rapidly than any other newspaper the great central organ of the New England churches.

But we live in an age of motion. Intellectual and moral energies are alive—mind is in rapid march—facts in science and religion are constantly becoming more clearly and elementarily apprehended; and the time is come when the iniquities of the public mind demands newspaper discussions of elementary truths and principles. It is also an age of rapid improvement, not only in thinking, but acting—an age of religious ENTERPRISE—BENEVOLENCE—MISSIONS—REVIVALISM. It is hence apparent that no single editor, aided by an extensive and able correspondence, can keep pace with all these changes. The Boston RECORDER, the undersigned would therefore express to the public their belief that if their brethren in the ministry and other competent gentlemen will effectually respond to the editor's desire for "a far more extensive and active correspondence," the character of the RECORDER may be, as he supposes, "at once" a more interesting and efficient instrument of good, and in the highest degree worthy of the extensive patronage it has so long enjoyed.

HUBBARD WINSLOW, Pastor of Boudoin Street Church. AMOS PHELPS, Pastor of Pine Street Church. J. H. LINSLEY, Pastor of Park Street Church.

At a Meeting of the PASTORAL ASSOCIATION of Congregational Ministers of Massachusetts, held in the Vestry of Park Street Church, Boston, May 23, 1831, the following resolution was passed:

Resolved, That, in the opinion of this Association, it is very important that the BOSTON RECORDER should be extensively circulated, and well supported by the Christian community.

WILLIAMS COLLEGE, August 12, 1831.

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in them and by them and for them. Protracted meetings appear to have pleased the Great Head of the church, which we infer from the large amount of blessings visibly attendant on them. Between seven and eight hundred have been added to the churches in this region. And it is believed that more exertions have been made in my previous year, for the propagation of Sabbath Schools, and missions, the universal distribution of the Bible, and for other benevolent objects. Still it is felt that much greater exists for humiliation before God; and while we rejoice in what has been accomplished for his glory, it behoves us to bear in mind that much, very much remains yet to be done.

INSTRUCTION OF SLAVES.
Journal of a Missionary to the Negroes in the State of Georgia.

Sabbath, March 17.—Station M. The congregation very large. Preached at the stand in the woods; the negroes being seated around under bushes.

The *True Commandments*.

In the forenoon, gave a brief explanation of the ten Commandments, dwelling particularly on the 1st and 2d. The Missionary, in his earliest efforts, should acquaint the negroes with the ten Commandments. There are hundreds, who know nothing at all of them; no, not so much as the name. And first, let him in one service go through with the whole of them; let him do this frequently, until the Commandments become familiar, and then let him take them up in course, dwelling upon each long enough to occupy one service in the day. He will find it difficult to learn the commandments with spiritual meaning of the Commandments; that they are transgressed in heart, in ten thousand ways, and with each transgression of this kind God is displeased. Their chief conceptions of sin, are those of *visible, external sin*. Every Planter should make the Commandments familiar to his servants; and I would say let them be the *law of the plantation*.

I thought it necessary to say much on the 2d Commandment to-day; which, at first view, seems to have little or no application to the colored population of our country. But it is just the contrary, when we become intimately acquainted with them. They are a remarkably superstitious people; the effects of their superstition are great. They believe in second sight, in charms, and visions, and voices, and dreams, &c. Designing men, who wish to gain an ascendancy over them, avail themselves of their ignorance and superstition. This was the course pursued by Denmark Vesey, in Charleston, by Nat Turner, in Virginia, and others within our knowledge, on a smaller scale. They begin by giving out themselves to the people as great ones in the earth. Their pretensions to courage, to do great protection, to the exercise of power, in commanding their own slaves, or the slaves of others, to vulnerability, &c. &c. were boldly insisted on; and, of course, without any regard to truth wherever facts are appealed to for confirmation. Then they avail themselves of the passions and prejudices of the poor people and thus fit them for their own purposes. They proceed to predict events, or to see visions and dream dreams, or to give out charms of various kinds and for various purposes; some charms that buried in the path, or under the door of an enemy, will exert a fatal influence over him; some that will enable the possessor to make free use of his master's power, without his master's knowledge, and others which will remove sickness or the punishment of those who are enemies, or the inflict of dangers, preserve the person invulnerable. The charms are for any and all uses. They that make them know that they are as good for one use as for another. And then the composition of these charms, is singular. A bunch of negro or animal hair, or wool, crooked sticks, glass of bottles, rusty nails, roots, &c. &c. prepared in size and quality, and with various incantations, suitable to persons and circumstances. One or two coincidences are sufficient to establish the pretensions of one of these charmers, & projects, of course, on the minds of all the charmers, for the sake of different names. And the consequence is, they are feared. Their power is dreaded, and a threat is sufficient to produce trembling and obedience. And there is no way in the world to break this power, to deliver the people from this delusion, but by *breaking the man himself*. It is all over them. By reason and clear exhibitions of Divine Truth, you may so convince them of the folly of these things, as to secure them from them. But when they are once under the delusion, you may lay reason and the Bible down together. You have no time to lose, but go to work.

I endeavored to impress the congregation, that trusting in an infidel, in the 3d commandment, was a violation of the 3d commandment. It was setting up a man as an image in the place of God—ascribing to him the great power of God, and trusting in him for the exercise of this power.

It was setting up a bunch of hair, an old rusty nail, a piece of glass bottle, and the root of a plant, as an image in the place of God, and ascribing to it the great power of God, and trusting in it for the exercise of this power, &c. &c.

That man was but a man, and possessed no more power than any other man, and he was exceedingly wicked in God's sight, and would meet the judgment of God.

And the consequence of this delusion, was a violation of the 3d commandment.

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POETRY.

ADORING THANKFULNESS.
From a little volume entitled "Forers," by a Clergyman.
On, sweet employment! sweet indeed
To hearts attuned and strong by heaven,
To pay to God the grateful need,
For hope inspired, and sin forgiven!
Father, we thank thee; babes in mind,
We hang upon thy smile alone;
No joy apart from thee we find,
No care or grief before thy throne.
When wondering reason takes her flight,
Thy name is on the lips of all,
Sons and sons on worlds, 'mid fields of light,
Then backward looks—Lord, what is man!
But what art thou? Transcendent Love,
Beyond the flight of thought or speech;
Soaring a seahop's wing above,
Yet stooping to an infant's reach!

Sabbath Schools.

For the Boston Recorder.

SABBATH SCHOOLS.

METHOD OF SECURING ATTENTION.

It was said on a former occasion to be comparatively easy to arrest and preserve the attention of the Sabbath School class, however difficult it might be to affect their hearts. But to gain even their attention, is regarded by some teachers as not easily done. "How say you?"— "I say enough; when we come to our classes, the case is altered. I am aware that the example I am about to give, will still be on paper; but I am also confident that its spirit may be adopted in practice.

A class are required to learn the history of king Josiah; and are shown the books and chapters that speak of him, and requested so to study them as to be able to give a full account of him on the following Sabbath. The following questions, perhaps are proposed for them to answer.

1st. In what country was Josiah born? 2. Who was he? 3. How was he educated, *are brought up?* 4. How early was he made a king? 5. What good or bad deeds did he do? 6. How long was he king? 7. What do you know about the manner of his death?

They are to understand expressly, that it is not desirable they should commit the verses and chapters containing this information to memory; but rather that they should be able to give the *sense*, or their own language.

The class comes forward. Some are encouraged because they have found out so many things; a few discouraged because there are so many that they can not find out, while others care nothing at all about the matter.

Suppose there have been able to find satisfactory answers to all the questions proposed except one—They are unable to learn how Josiah was educated, or how he conducted before he became a king. Now, says the teacher, as you cannot find out how Josiah was brought up until he was eight years of age, I will ask you a few plain questions; and those of you who can, and choose to do it, may answer me.

Do you think Josiah ever enjoyed the privilege of going to Sabbath School? "Oh, no Sir." But why should he not? "Was there any Sabbath School?"— "Yes, Sir."— "Well, Josiah was born 2474 years ago.—You are right in your conjecture that there were no Sabbath Schools; for such a thing was never heard of till about 50 years ago.

But suppose there *had* been Sabbath Schools in the days of Josiah, do you think he would have attended? Do you think he would have got his lesson? Do you think he would have learned it thoroughly, before the Sabbath came? Or would he have given up all his learning, and then have given to his class without half studying it?

Do you think he would have lain in bed an hour longer on Sabbath morning than on any other? Or would he have risen just as early on that, as on other days? Do you think he would have gone to school seasonably? Or would he have set out late, or loitered on the road, after setting out?

Had Josiah felt, on a certain Sabbath morning, a little unwell, do you think he would have pleaded, "Father, I wish I need not go to school to day; for I am not well?" when had it been on a *week day*, and had there been some public exhibition, he would not have thought of going to school at the expense of his health? Do you think he would have been too ill, and tumultuous in going into the school, especially if he happened to come in late during prayers? Would he have stood still, or knelt quietly during prayer? Do you think he would have twisted round two or three times, or laughed or played?

In reciting or speaking, I should like to know how many of you think he would have spoken so low that his teacher could scarcely have heard him; and in such an indistinct or drawing manner as to affect the other side of the way? Do you think he would have liked to know how many of you think he would have spoken—when he spoke at all—in a firm and distinct voice, so that not only his teacher, but all who could hear and understand, distinctly, every word?

Once more: I should be glad to know whether you suppose that when Josiah had recited a verse or lesson, and heard his teacher's explanations upon it, he would have felt that every thing was now accomplished; so far at least as that lesson was concerned; and that he had now nothing to do, but forget it, as soon as possible; or whether he would have gone home and talked over the matter, after church, with his brothers or sisters or friends, and told them what new idea he had acquired.

For my part, I can conceive no teacher needs to complain of want of interest in his class, for interesting his class. The above is only a feeble specimen of one plan or method. Teachers of only common ingenuity can devise something as attractive and useful—if not more so—for every Sabbath; I mean for a part of the time: for I do not suppose that any exercises whatever, should in all cases, supersede the necessity of committing small portions of Scripture to memory, and repeating them with the utmost accuracy.

A TEACHER.

Miscellany.

Which authorise the Traffic in Ardent Spirit as a drink morally wrong.

(Continued.)

V. The traffic in ardent spirit as a drink impairs the health of the nation. Health depends on one great law; viz. The action of certain agents, upon their appropriate organs in the human body, which agents and organs, "the product of the Divine hand," are so perfectly adapted one to the other, that in view of all their consequences to endless being, their author himself pronounced them to be, "very good;" perfect, good enough to satisfy the mind of Jehovah. But for instance, it was made for the air for the lungs and fad, nourishing food and drink, for the digestive organs; causing for their operations the functions of vision, respiration, nutrition, and the various movements on which health and life depend. But for what organ in the human body was ardent spirit made? There is none.

What organ in the human body needs its stimulus in order to perform in the most perfect manner, healthy action? There is none. What gland can

extract from it the least portion of nutriment, or any thing which can contribute to health, or be in any way useful in the animal economy? There is none. The anatomist, the physiologist, the chemist and the physician examine with the minutest care every part of the whole body, and they can find none. God has not made none, and there is none. Now is there an organ which, with infinite pain, is not disturbed by ardent spirit, and which does not instinctively reject it. The blood by its circulation conveys to each part of the body the materials of which it is composed, while each organ by its Creator is endowed with the power of selecting from the mass what it needs for nourishment, and the performance of its appropriate functions, and of rejecting the refuse to be thrown out of the system. "The blood is therefore a sort of common carrier, conveying from part to part what is entrusted to it, for the common benefit." When obliged to carry spirit, it presents it to the organs, now, then, then flee, naked and barefoot, through the snow, to the neighbors for help; and suppose that this is a common result of the law which authorizes the business, would it not be such a law again? And would he not raise both hands, his voice, and his heart, to have that which he has made repeat, or so modified, as no longer to sanction such a business?

Suppose a man who buys a gallon of a man's law by law to sell it, should under its influence go into the family of the man who made the law; and for a few days take the direction, and do what he now does in his own family; break the looking-glass, turn over the tables, strike the children with the tongs, and their mother with the chair; and so forth, until they flee, naked and barefoot, through the snow, to the neighbors for help; and suppose that this is a common result of the law which authorizes the business, would it not be such a law again? And would he not raise both hands, his voice, and his heart, to have that which he has made repeat, or so modified, as no longer to clip the wings of the enemy, it succeeds; and rejected, not suffered to stop, because it is worthless, the carrier, though vexed with its burden, is obliged to take it on, to the next; rejected by that, it must carry it on, till to the next; rejected by all as a common nuisance, "it is seized upon by the emulators, the scavengers of the system, and unmercifully excluded." This is not for any want of kindness in the system toward friends, but because ardent spirit is an enemy, mortal enemy. It will be treason to harbor it and suicide to use it.

Nature through unerring laws stamped by the Divine hand, has made all the wickedness and sorrows, and heart-breakings, which we see, possible of such an offence, and ill-preserved and perpetrated by the enemy, will never cease. On every organ it touches, spirit is a poison; and as such it is chased from organ to organ, marking its course with irregularity, of action, and disturbance of function; exciting throughout the system a war of extermination, till the last remnant of the intruder is expelled from the territory. Till vital power is prostrated by the enemy, will never cease. On every organ it touches, spirit is a poison; and as such it is chased from organ to organ, marking its course with irregularity, of action, and disturbance of function; exciting throughout the system a war of extermination, till the last remnant of the intruder is expelled from the territory. Till vital power is prostrated by the enemy, will never cease. 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